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The concluding program of church union is thoroughly Anglican. It proposes the adoption of one of the proposals of a commission "for uniting His Majesty's Protestant subjects," appointed in 1689, namely, that Nonconformist ministers should submit to episcopal laying on of hands, not as reordination but in order to give them *legal* status and authority.

D. C. H.

ZEILLER, JACQUES. *Les Origines chrétiennes dans les provinces danubiennes de l'empire romain.* (*Bibliothèque des écoles françaises d'Athènes et de Rome.* Fascicule No. 112.) Paris: E. De Boccard, 1918. iv+667 pages.

Weighty as this volume is, it yet makes one feel light of heart. For it is good to know that, even during the din of arms and the passion of clashing foes which have vexed the world for four years past, the sense of historical scholarship and the solitude of the student have not been wholly destroyed. The quiet calm that has ever invested the precincts of the École Française de Rome has evidently not been invaded. Hence this book. Few more difficult or more thorny subjects than this were possible to conceive. Government, institutions, law, ethnography, doctrine, perplex the student on every side who would trace the history of the origins of Christianity in the Danubian provinces of the Roman Empire; for then, as now, these regions were a melting-pot of diverse things. The work is dedicated to Monseigneur Duchesne, which is proof positive of the erudition and quality of scholarship which pervades these pages. Having cleared the ground in a brief introduction, M. Zeiller in Part I devotes nearly two hundred pages to the history of the origin and spread of the church down to the time of Constantine. Part II (pp. 205-406) is an elaborate and detailed study of the interior history of the Illyrian churches in the fourth, fifth, and sixth centuries. Part III (pp. 407-596) is the latest and completest word which we have upon the conversion of the Goths. The author's mastery of the sources, both monumental and literary, is complete, and there are few, if any, works of importance omitted from the extended bibliography. An index of persons and places and a map complete the work.

J. W. T.

PRACTICAL THEOLOGY

QUAYLE, WILLIAM A. *The Dynamite of God.* New York: Methodist Book Concern, 1918. 330 pages. \$1.50.

Twenty sermons and addresses by Bishop Quayle are here printed under the title of the first discourse, the text of which is "Christ the Dynamite of God." This is typical of the entire volume, full of novel, vivid, suggestive, and not always accurate statements of essential Christian truth. Perhaps "accurate" is a strong word to describe the general method which is seen in the translation of *δύναμις* as "dynamite." While this fairly expresses one aspect of the character and ministry of Jesus, it is a quite inadequate and therefore inaccurate figure. Then one turns to this treatment of a text, "'Demas hath forsaken me!'" A hot heart, aching out loud. That's the text. Listen to it, will you?" One cannot forget, after this. Then hear him describe a summer night, "where stars walk out and lean over and peek at you." On page 156 he describes how "the woman takes the hat pins out of her hat, six to ten of them, and puts them in her mouth for a minute, and takes her hat off and lays it down in

her lap and jabs the hat pins in and sighs a long sigh that is like regal comfort." How can one write a criticism of that? Might as well criticize the way a mother cuddles a baby. These sermons are just versatile, big-hearted, audacious Bishop Quayle in his characteristic vein.

O. S. D.

FISKE, CHARLES. *The Experiment of Faith*. New York: Revell, 1918. 180 pages. \$1.00.

It is a fascinating task to present the fundamentals of Christian faith to thoughtful young men and women of college age. Not many men can do it well. The Bishop Coadjutor of Central New York knows how. He discusses fifteen subjects, using such interesting titles as "Letting Oneself Go," "The Joyous Yea," and "Where the Sky Begins." Bishop Fiske is frank and fair, positive and sympathetic. A young man who has been trained in modern science will understand what the author is driving at. The great truths are not whittled down or presented with shamefaced apology. This book ought to help young people who are trying to think through their religious problems. The author has rendered a positive service to the younger generation in this book.

O. S. D.

PAUL, JOHN. *The Way of Power*. New York: Revell, 1918. 190 pages. \$1.00.

The author is vice-president of Asbury College, Kentucky, and the lectures stenographically reported in this volume were delivered before the Japan Convention for Deepening the Spiritual Life. They set forth, with strong claims for scripture warrant, the idea of holiness, or perfection in love, maintained by John Wesley. The fundamental doctrine requisite to this idea is original sin. "A man must stand four square on the subject of sin and the fall of man, or that man is a dead letter, so far as promoting the Gospel is concerned," says the lecturer. Just what it means to stand "four square" on these subjects is not explicitly stated; it seems to mean "the sin which extends to the entire race and has reference to the fall of man." The style is graphic and realistic; for example, concerning the discovery of the expansive power of steam, the writer says, "This mystic giant which had been stalking through the earth ever since Adam and Eve cooked their first breakfast in the garden of Eden, was hitched to our freight wagons and began to shake the continents with its power." The lecturer lays needed stress upon the reality of spiritual experience and defines the way of attaining an altitude of love and peace which many Christians certainly have attained, and which many more ought to reach. This is an excellent restatement of Wesley's teachings.

O. S. D.

JOSEPH, OSCAR L. *Essentials of Evangelism*. New York: Doran, 1918. 167 pages. \$1.25.

The author writes in the conviction that a new era in thought and practice is upon us, and that only those institutions and programs which actually fit the modern situation will persist. The church must measure up to the new demands. Especially important is the message of the church and the method by which it is spoken home to the heart of the generation. There are thirteen chapters in the book. The discussion begins with a clear definition of the message and closes with an excellent section